Da'wah in the West

The Qur'ānic Paradigm

SYED ABUL HASAN ALI NADWI

Translated by

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ISBN 0 86037 225 1

Published by
The Islamic Foundation,
Markfield Dawah Centre,
Ratby Lane,
Markfield,
Leicester LE67 9RN,
United Kingdom

Quran House,
P.O. Box 30611,
Nairobi,
Kenya

P.M.B. 3193,
Kano,
Nigeria

British Library Cataloguing in Publication Data

A catalogue record for this book is
available from the British Library.

Printed by:
Joseph Ball (Printers) Ltd, Leicester

بسم الله الرحمن الرحيم

FOREWORD

It was a great pleasure and privilege to have Mawlana Abul Hasan Ali Nadwi, the leading contemporary Muslim scholar of the Indo-Pak subcontinent, once again in the Foundation in September, 1991. It was very gracious of him to accept our invitation to come to our new premises and give us the opportunity to benefit from his immense knowledge and practical experience of *da'wah*, education and *tarbiyyah*. Despite his frail health and the heavy demands on his time, he spent several hours in the Foundation and delivered a thought-provoking lecture first in Urdu then in Arabic. For its elucidation of the Qur'ānic message and sound practical advice on *da'wah*, the lecture was highly acclaimed. Mawlana Nadwi not only shed new light on a familiar Qur'ānic passage in the context of *da'wah* in the West, but related it to the existence and objectives of the Islamic Foundation.

Mawlana Nadwi (b. 1914) is undoubtedly one of the greatest Muslim thinkers of modern times whose services to Islam are perhaps more known and appreciated in the Arabic-speaking world than in the Indo-Pak subcontinent. This is mainly because he selected Arabic more than Urdu, his vernacular, as the main vehicle for the dissemination of his thought, writing and lectures. Mawlana Nadwi belongs to the illustrious family of Sayyid Aḥmad Shahīd (1786–1831) which produced a number of renowned scholars and *mujāhidīn* in the Indo-Pak subcontinent. His father, Mawlana Hakim Sayyid Abdul Hai was one of such scholars who produced, among other writings, an eight-volume encyclopaedic biographical work entitled *Nuzhat al-Khawāṭir*, containing biographical notices of some 5,000 scholars, theologians and jurists of India. Mawlana Nadwi

received his early education at the Nadwatul 'Ulama' and began his academic career from the same institution as teacher of Arabic literature and Qur'ānic exegesis. Apart from being a gifted orator, Mawlana Nadwi is a prolific writer. He has produced over fifty books and monographs and published innumerable articles in learned journals and periodicals on varied subjects ranging from *Sīrah*, biographies of *Ṣaḥābah*, history, Arabic literature to books for children and young people. His masterly analysis of the *Taḥrīk-e-Mujāhidīn* led by Sayyid Aḥmad Shahīd and his learned associates left an indelible mark not only on Indian historiography but Muslim history in general. His multi-voluminous exposition of the phenomenon of Islamic revival in different periods of Islamic history under the title of *Da'wat wa-'Azīmat*, translated into English as 'Saviours of Islamic Spirit', marks an important addition to the literature on the subject. Similarly his work on the life of the Prophet Muḥammad (Allah's peace and blessings be upon him) is another significant contribution to the field of *Sīrah* literature.

For over two decades he has been the rector of one of the distinguished educational institutions in India known as Darul-'Ulum, Nadwatul 'Ulama'. He is also president of the Academy of Islamic Research and Publications, Lucknow. The Nadwah was established almost a century ago, in 1894, as an institute of education, research and learning, in the formation and development of which, among others, the celebrated scholar and biographer of the Prophet. 'Allāmah Shiblī Nu'mānī (1857–1914). played a leading role. Like Deoband and other institutions in India, Nadwah has produced a number of reputed *'ulamā'* who played and continue to play a significant role in the advancement of Islamic knowledge in India and beyond. Besides being a founder member of the Rābitah al-'Ālam al-Islāmī, based in Makkah al-Mukarramah, Mawlana Nadwi is member and patron of a number of learned associations and bodies. Presently he is Chairman, Board of Trustees, of the Oxford Centre for Islamic Studies, Chairman, Managing Committee, Darul Musannifin, Azamgarh (India), member,

Academy of Letters, Damascus and Higher Council of the Islamic University, Madinah al-Munawwarah, member of the Executive Committee of the Federation of Islamic Universities, Rabat and of the Academy of Arabic Language, Oman. Mawlana Nadwi has also been a visiting professor at the Universities of Damascus and Madinah and addressed numerous conferences and seminars in Europe, America and the Arab world. His publications have been translated into a number of Islamic and European languages and are used as text and reference works in many of the universities and institutions of learning all over the world. In recognition of his outstanding services to Islam, Mawlana Nadwi became the recipient of the prestigious King Faisal Award in 1980.

Since this brief but intellectually engaging lecture which the Mawlana extemporously delivered in the auditorium of the Foundation's Conference Centre, greatly advances our understanding of several important issues, I sought the Mawlana's consent to bring out the English translation of his lecture for a wider reading. I am deeply obliged to him for granting us this permission. I am also thankful to Mawlana Muhammad Rabey Nadwi for providing us with the revised text of the lecture. I am grateful to my colleague, Dr. Abdur Raheem Kidwai, for beautifully translating the text from Urdu into English. May Allah accept our humble effort and grant us *tawfīq* (ability and strength) to carry out *da'wah* along the suggested lines.

Dhul Hijjah 1412
June 1992

Muhammad Manazir Ahsan
Director General
Islamic Foundation, Leicester

PREFACE

Praise be to Allah and blessings and peace be upon His Messenger

Mawlana Syed Abul Hasan Ali Nadwi is Chairman of the Oxford Centre for Islamic Studies, established in 1985. Among the trustees of the Centre are leading scholars of the Islamic world with Dr. Farhan Ahmad Nizami, a Fellow of the University of Oxford, as its Director and Secretary. Every year in August, the annual meeting of the Centre is held with the Mawlana in attendance. I also happen to be one of the Trustees of this Centre. This year the meeting was held between the 28th and the 30th August, 1991. After the administrative and general meetings of the Centre were over, the Mawlana was invited by several Islamic organizations and centres in the U.K. to deliver a series of lectures. At Dar al-Uloom, Bury, Tablighi Markaz at Dewsbury and the Islamic Foundation, Leicester, the Mawlana addressed large gatherings.

On 3rd September, 1991, the Mawlana visited the Islamic Foundation, Leicester. He was warmly welcomed there and at the request of the Foundation authorities, the Mawlana delivered a speech, first in Urdu and then in Arabic. This speech is quite significant on several counts. The verses recited by the Qārī (the person reciting the Qur'ān) at the beginning of the speech were taken up by the Mawlana in the sense that he wove them into the theme of his speech. In his elucidation of these Qur'ānic passages, the Mawlana demonstrated the eternal Qur'ānic guidance for *Da'wah* embodied in those verses. Syed Ja'far Masud Nadwi transcribed the speech which has been

revised with minor alterations and additions by the Mawlana. This speech is now presented for a wider readership. It is hoped it will help guide people and unravel new dimensions of this miraculous Qur'ānic guidance.

For God alone is our guide to goodness and He helps us gain insights into the Qur'ān.

Syed Muhammad Rabey Nadwi

Lucknow (India)
6 Jumada al-Thani
1412 A.H.
14 December 1991 C.E.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the Name of Allah, the Most Magnificent,
the Most Merciful

أَلَمْ تَرَ كَيْفَ ضَرَبَ ٱللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ
وَفَرْعُهَا فِى ٱلسَّمَآءِ ﴿٢٤﴾ تُؤْتِىٓ أُكُلَهَا كُلَّ حِينٍۭ بِإِذْنِ رَبِّهَا ۗ وَيَضْرِبُ ٱللَّهُ
ٱلْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٥﴾

Do you not see how Allah has given the example of a good word? It is like a good tree, whose root is firmly fixed, and whose branches reach the sky, ever yielding its fruit in every season with the leave of its Lord. Allah gives examples for mankind that they may take heed (*Ibrāhīm* 14: 24–5).[1]

My aim in visiting the Islamic Foundation was to observe its *da'wah*, its academic and research programmes. It was not my intention to deliver any speech here, but rather to come as a visitor and to benefit from the Foundation's activities. However, I have been asked to say a few words. Even as I stand before you my mind is completely blank, but I have entrusted the matter to Allah. It has been my experience that Allah helps in such situations. To be precise, the message of the Qur'ān guides me and always provides a way out. The Qur'ān being the eternal guidance it unravels realities all the time, setting before us numerous dimensions and aspects of its miraculousness. The above-quoted verses succinctly lay down guidance for the *da'wah* of Islam in any age and help humanity protect itself against dangers. They graphically show the path of deliverance. These verses sum up simply the miraculous quality of the Qur'ān.

The Qur'ān as a whole is a miracle and each of its verses is again a miracle in itself. Being a student of the Arabic language, without any fear of exaggeration, I hold the view that each and every word of the Qur'ān is a miracle.

Da'wah: The Qur'ānic Model

The verses under discussion provide a graphic account of how to carry out *da'wah* in any given time and place: how to introduce Islam; how to invite people to it; how to highlight its distinctive features; and, how to guide man in both this life and the Next.

These verses embrace time and space, and speak of the foundation and source of *da'wah* and its pinnacle.

Let us reflect on the simile employed in the above verses: i.e. of a good tree. The first and foremost condition is that it should be good. In other words, goodness is the key prerequisite for success in Allah's sight. Intelligence, lofty ideals, plentiful resources, a massive organization, and intellectual acumen are not worthy in themselves in Allah's reckoning. What is crucial is that they should be wedded to a good objective; one's driving force should be rooted in goodness and the message itself should aim at goodness.

Allah says: 'Do you not see how Allah has given the example of a good word?' First, the word or message should be good, the mere word is not an end in itself. It has been a fairly common fallacy in literature, poetry, Greek philosophy and logic that linguistic competence is accorded pride of place. It is erroneously believed that the message should be well-articulated, characterized by mental dexterity, and marked by insights, wide scholarship and vivid presentation. On studying world literature, one notes that in it there is emphasis only on the word, without any reference to it being the good word.

Thus, the basic requisite for a message to succeed is that it should comprise good words, leading to good objectives. The message should not simply be couched in linguistic finesse. Some people are content only with this aspect of the message.

On studying the history of religious and theological psychology and of religious movements, it can be readily observed that only the externals of the message have generally been taken up. There has been greater concern for the tactful, impressive presentation of the message rather than its intrinsic value, i.e. the goodness of the message. Little attention is paid to the aims and objectives of the message, its link with the Creator, its indebtedness to revelation, the Scriptures and the teachings of Allah's Messengers. The message should not be concerned only with rhetorical niceties, figures of speech, devices of forcefulness and subleties of articulation.

The Qur'ānic Simile

The good word has been likened in the above verses to a good tree. Numerous other objects were at hand for this similitude, as for example, pearls, jewels, gold, silver, fruits and flowers. However no other simile could be more apt than that of a good tree in bringing home the fruitfulness and everlasting value of the good word. As in the case of the word, the tree should also be good. The Qur'ān, therefore, refers to it as the good tree. For, in an otherwise situation, good results cannot be ensured. In the same miraculous style, the Qur'ān extends the simile, stating, 'whose root is firmly fixed and whose branches reach the sky'. Reflecting on the meaningfulness and sublimity of these expressions one realizes that they encapsulate the history of divine religions, the arduous missions of the Messengers and the moral and spiritual transformations brought about by religion. This history has not so far been adequately recorded. It is inevitably quite a considerable task to do so. There have been numerous altruistic persons who have sacrificed their lives for this noble cause, though we know little about them.

By mentioning a good tree with its roots firmly fixed and its branches reaching to the sky, reference is made to the revolutionary tenor of the Prophet's message or *da'wah* in that it transforms whole nations. It changes the course of history, affects human thought such that nation after nation embraces

this message. To illustrate the point of how a simple word conveyed with utter sincerity can work wonders, I would like to refer to an historical event. This is to reinforce my thesis that sheer knowledge, intelligence, the art of presentation and rhetoric are not sufficient for persuading others. For the effectiveness of the message it is imperative that it should emanate from the deep recesses of the heart. One of the main factors for the phenomenal spread of Islam and its astounding victories is that its message and meaning have been conveyed with the utmost sincerity. For a message originating from the heart moves others' hearts. Let me recount a historical event recorded in T.W. Arnold's *The Preaching of Islam* and in other Turkish and Persian sources. I will first quote this event as reported by Arnold; its variants in Turkish and Persian sources will be taken up later.

An Illustration from History

Tuqluq[2] Timur Khan (1347–1363) hailed from the Mongol dynasty. As a Prince he was stationed in Kashgar. In the 7th century A.H./13th century C.E., the Mongols or Tartars invaded Turkestan and Iran and made their way to Baghdad. They devastated Baghdad in 1258 C.E. and struck a fatal blow to the Muslim caliphate of the day. It was then widely held that Islam would no longer be a force to be reckoned with. One of the branches of the Mongol dynasty ruled over Turkestan. (It is sheer coincidence that a new revolution is in the offing in Turkestan today, yet it does not strike a chord in our hearts.) Tuqluq Timur was the heir-apparent of Turkestan. Once he was out hunting, and perhaps you know that hunters entertain some superstitions, although they are baseless.[3]

While Tuqluq Timur was out hunting a deer or lion, Allah had decided on his conversion to the religion of Islam and to ensure the *en masse* conversion of the Tartars to Islam. So Tuqluq Timur went out hunting and the game reserve had been sealed on all sides lest some outsider may intrude. A Persian saint, Shaykh Jamāl al-Dīn, unwittingly trespassed on the game

reserve of the Prince who ordered him to be bound hand and foot and brought before him. In sheer anger at the Shaykh's trespassing the Prince told him that a dog was worth more than a Persian. 'Yes', replied the Shaykh, 'if we did not have true faith, we should indeed be worse than the dogs.' The Prince asked him what the true faith is. The Shaykh then set before him the doctrines of Islam with such fervour and zeal that the heart of the Khan (Tuqluq Timur) that before had been as hard as stone was melted like wax and so terrible a picture did he draw of the state of unbelief that the Prince was convinced of the blindness of his own errors. He said: 'Bear with me a little, and when I have entered into the possession of the kingdom of my forefathers, come to me again.'[4]

What the Shaykh told the Prince had been conveyed with utmost sincerity. It therefore moved his heart. Allah inspired the Shaykh to present the message of Islam in such a befitting way. For unless *da'wah* is presented by someone who is illumined by inner light and conveyed with heartfelt conviction, it cannot bring about any change in the hearts or minds of the audience.

Having already taken note of Arnold's report, let us now turn to the Turkish and Persian sources which are more reliable. According to them, the Prince asked the Shaykh who was more worthy, a dog or a Persian? To this the Shaykh replied: 'It cannot be decided here and now.' He angrily said: 'How come, tell me, who is more worthy, a dog or a Persian?' Had the Shaykh told him that a Persian is more worthy, the Prince would have beheaded him. And if he had said a dog was more worthy, the Prince would have achieved his purpose of humiliating the Shaykh and so let him go. However, the Prince again demanded an answer. The Shaykh replied: 'If I die in the state of faith, I am more worthy. Otherwise this dog is more worthy than me.' The Prince than asked him about faith and the Shaykh explained it to him.

After this incident, the Shaykh waited long for Timur's accession to the throne so that he might meet him and remind him of his promise. While the Shaykh breathed his last he told

his son, Shaykh Rashīd al-Dīn: 'O my son, it was not my privilege to make the Prince embrace Islam. Maybe you are destined for it. When you come to know about Timur's possession of the kingdom, make it a point to meet him and remind him of this event.'

The above account is common to both Arnold's and the Turkish sources. They also report that when Shaykh Rashīd al-Dīn heard about Tuqluq Timur's accession to the throne, he set out on a journey to call on him. However, he could not gain access to the King. Unable to get an appointment, he stayed near the palace and commenced prayers. At the appointed hours he made *Adhān* (call to the prayer) and offered prayers. One morning while he made the *Adhān* for *Fajr* prayers, it was overheard by the King. He enquired of his servants about this sound. They replied that a person staying near the palace made this call and performed certain rituals. The King summoned him and asked him who he was and enquired about the call made by him. Shaykh Rashīd al-Dīn told him: 'Do you recall once while you were out hunting, you met a Persian scholar with whom you had some conversation.' This was duly recalled by the King. Then Shaykh Rashīd al-Dīn said: 'I am here to testify that my father, Shaykh Jamāl al-Dīn, died in the state of faith.' Immediately the King recited the credal statement of Islam: '*Lā ilāha illal-Lāh*' (there is no god other than Allah). This account is recorded by both Arnold and the Turkish and Persian sources. After reciting the credal statement of Islam, the King interviewed one of his confidants and a leading member of his court. He told him in privacy: 'I have embraced Islam. What do you think?' He replied: 'I am already a Muslim. I have been a Muslim for long but for fear of you I did not openly declare it.' Then all members of his family and tribe embraced Islam.[5]

Requisites of *Da'wah*

The point I made earlier was that the Qur'ān has not arbitrarily used the expression 'a good tree'. Not a single Qur'ānic expression is incidental to its overall message. For the

success of *da'wah*, the most important thing is that it should be good. Only then can one expect results.

Apart from being good, the tree resembles Islam in its other features in that 'its root is firmly fixed and its branches reach the sky'. Reading the history of Islam one realizes how humble its beginnings were, how it grew from strength to strength and how it spread to every nook and corner of the world. The spread of Islam has very pertinently been likened to the growth of a tree 'whose branches reach the sky'.

As to the Qur'ānic provision: 'With the leave of its Lord', it also bears out the miracle of the Qur'ān in that this tree will go on yielding its fruit in every season by the leave of its Lord. Thus, it is not simply a good tree, it is eternal as well. It is not subject to the vicissitudes of time. There are trees which perish in the normal course of time. Or they are destroyed by animals or sometimes chopped down by their owners. The Qur'ānic verse provides a fascinating account of the spatial dimension of Islam in that like a tree it rises from the earth and reaches the sky. As to its temporal aspect, it is valid for all times 'with the leave of the Lord'.

It is worth noting that during the British rule of the Indian subcontinent not so very long ago, it was inconceivable that centres for the study of Islam would one day be established in their own capital, London, and in its vicinity. No one could imagine at that time that the message of Islam would spread to Britain. There was a time when Christian missionaries swarmed throughout India and they had convinced the British government of the day that India had been presented to them by Jesus Christ for the preaching of Christianity. As a result, there were serious apprehensions about a large-scale apostasy of Muslims. With a view to confronting this threat, Mawlana Raḥmatullāh Kairānavī wrote a masterly book called *Iẓhār al-Ḥaqq*. At Agra, there was a polemical debate between him and the Rev. Pfänder who suffered a humiliating defeat. Again, with a view to warding off this challenge, Mawlana Syed Muḥammad Ali Mongairi initiated the Nadwah movement. I know only too well that the missionary activities of the day had serious repercus-

sions for Indian Muslims and led to the move for establishing Nadwatul 'Ulama'. For it aimed at training and producing Muslim scholars and preachers who are conversant with other faiths, Western languages, particularly English, history and geography so that they may address new generations in their own idiom and guide the Muslim community on current issues.

The Qur'ānic assertion that this tree will always yield its fruits in every season by the leave of its Lord is quite obvious today. For the tree was planted by the last Messenger Muḥammad (peace be upon him) in the Arabian peninsula – the most backward of areas in terms of its political, ideological, intellectual and economic conditions and cut off from the rest of the world. However, 'with its root firmly fixed and branches reaching the sky', Islam has now reached every part of the world. Its spread and conquests have given rise to numerous dynasties, universities, centres of learning and spiritual guidance, scholars, thinkers, men of letters and a plethora of writings on almost every subject. It is difficult to compile even a comprehensive bibliography of the material produced by Muslims. Hence 'the good word' spoken first in the Arabian peninsula has reverberated, resonated and re-echoed across the world, yielding its fruits and fructifying like a good tree.

Challenges of *Da'wah*

Since the audience comprises scholars and thinkers I need not elaborate this point further. To sum up, I will outline certain basic requisites for the success of *da'wah*.

First, one should be fully cognizant with human psychology and hold a good command of the language. Linguistic competence is of the utmost importance for the purpose of *da'wah*. The Islamic Foundation deserves credit, for it has taken every possible step to present the message of Islam in the best idiom. Its production of standard works on Islam in chaste English will undoubtedly go a long way in disseminating the message of Islam. Apart from common sense and an awareness

of the mental make-up of the audience, *da'wah* should also be articulated well. Some people tend to think that language is irrelevant to *da'wah*. For them *da'wah* consists in making one's views known in whatever form. However, on reading the sermons of Sayyid 'Abd al-Qādir al-Jīlānī and Imām Ḥasan al-Baṣrī one realizes the importance they attached to an effective presentation of their views. These sermons reflect their mastery over nuances of language in order to reach their audiences. The rhetorical and oratory skills of Ḥajjāj and Ḥasan al-Baṣrī are almost unique. Ḥasan al-Baṣrī excelled Ḥajjāj in these skills. 'Alī Murtaḍā was undoubtedly the master of rhetoric and oratory. Apart from him, Ibn al-Jāwzī too, maintains very high standards of linguistic competence in his works. Being a student of the Arabic language and literature and a compiler of Arabic masterpieces,[6] I came across passages containing excellent literary qualities in the works of Ibn Taymīyah and Shaikh Muhyi al-dīn Ibn al-'Arabī. Though they are not generally considered as masters of the Arabic language, they are alive to the importance of the language in putting across their views. Sayyid 'Abd al-Qādir al-Jīlānī led a life of asceticism and renunciation, yet his sermons reflect his concern for the niceties of the language. Generally speaking, these sermons are more reliable and authentic than the royal decrees or literary works of the day, for people held these sermons in greater esteem and exercised the utmost care and caution in transmitting them. They are, therefore, a truthful reproduction of the actual words used by saints. Reading collections of these sermons one marvels at their eloquence, fiery rhetorical powers and the effectiveness of their language.

Thus, apart from knowledge and scholarship one should also be well equipped with a powerful and effective language. And the most important ingredient is sincerity and an earnest urge to persuade others. If one writes about that which one feels most and from the depths of one's heart, it may have the desired effect on the audience. So by taking into account these constituents of *da'wah*, be it oral or written, it will yield fruits in the West, in the ever-changing times and on speakers of different languages.

Allah will grant the best results for *da'wah*. For we are assured of this glad tiding that the good word will always yield its fruit in every season by the leave of its Lord. This flatly rules out the excuse that with the changed times the message of Islam will not have any effect, for with the twenty-first century approaching and with the tremendous developments in all realms of thought, science, politics and technology, there is no longer any scope for *da'wah*. On this count the Qur'ān gives a very comforting assurance that 'the good word' will continue to have its effect in all times. The Qur'ān, thus, clearly tells us that we should continue our *da'wah* in all times and in all places. In this way, it is bound to have the desired effect. By employing the expression 'in every season' the Qur'ān asserts the timelessness of *da'wah*.

However, it all depends on Allah's will. For the provision 'with the leave of the Lord' signifies that one should not be over-confident or assume that with one's mental acumen or linguistic competence one will win the day. Success depends solely on Divine Will.

The above-quoted Qur'ānic passage charts a graphic outline of *da'wah*. I will not attribute it to sheer chance for I do not believe in chance, rather it was planned so by Allah that when I rose to address you I did not have any particular idea or subject matter to put across. I was wondering where to start. May Allah reward the Qārī (the person who recited verses from the Holy Qur'ān at the beginning of the speech) for having recited such appropriate verses. I have experienced this many times, particularly in my visits to Europe and the U.S.A., that whenever my mind was blank or was overwhelmed with programmes and I could not decide what to say, the Qārī, rather the verses recited by the Qārī, on each occasion came to my rescue. The verses recited have been so appropriate that they have given me clear guidance about the subject matter of my speech.

I am deeply obliged to the Islamic Foundation, particularly its Director General, Dr. Muhammad Manazir Ahsan, for having invited me to such an august centre of Islamic learning. I have

been much gratified by observing its academic and research activities, the training programmes, publications and management. As the last word, being a student of Islam, I would nonetheless urge you not to make a *da'wah* or educational centre a medium or platform for presenting the views of a particular school of thought or for publicizing a particular organization. All of us should be prompted only by the ideal of seeking Allah's pleasure and preaching the message of Islam in its pristine form to others. Allah will guide them and those who directed them to the message of Islam and provided them with materials. They will be rewarded by Allah. There should not, however, be any sectarian interest or personality cult in our approach. We must present Islam in its totality and as the message of the truth. Islam is not anyone's monopoly. Our message in this Christian environment and Western setting should be the one which the Qur'ān puts thus:

> Come to a common word between us and you; that we shall serve none but Allah and shall associate none with Him in His divinity and that some of us will not take others as lords besides Allah (*Āl 'Imrān* 3: 64).

I am thankful to you for the honour done me and for providing me with an opportunity to express my views.

Praise be to Allah, the Lord of the Universe.

Notes and References

1. The English translation of the Qur'ānic passages is taken from *Towards Understanding the Qur'ān* translated and edited by Zafar Ishaq Ansari. Leicester: The Islamic Foundation, 1988–90, Vols. 1–3.

2. This name perhaps changed later into 'Tughluq'. The Tughluqids, descendants of these Tartars, ruled over India for about a century (1320–1413 C.E.). Notable among the Tughluqid rulers are Muhammad Tughluq (1324–1351) and Firuz Shah Tughluq (1351–1388).

3. Some of the superstitions rife among hunters in the Indian subcontinent are: if the hunter utters the word 'knife' or goes out hunting on a Thursday, he will not have any success. It is therefore plausible that the Tartars regarded it a bad omen if they came across any Persian whilst hunting. The Tartars looked down upon Persians, being the vanquished people.

4. T.W. Arnold, *The Preaching of Islam: A History of the Propagation of the Muslim Faith*. London: Constable, 1913, pp.235–6.

5. For a detailed discussion of the disastrous Tartaric invasion of Baghdad and their subsequent conversion to Islam, see Syed Abul Hasan Ali Nadwi, *Saviours of Islamic Spirit*. Lucknow, India: Academy of Islamic Research and Publications, 1971, Vol. 1, pp. 287–311.

6. Reference is made to *Mukhtārāt min al-Adab al-'Arabī*, an anthology of Arabic literature compiled by Syed Abul Hasan Ali Nadwi, which serves as a standard text book in many educational institutions both in the Arab world and in India.